

Zion's Herald.

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ZION'S HERALD

VOLUME LIX.

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THE PAINTERS.

BY REV. ALFRED J. HOUGH.

A painter sat at his task one day, And the picture grew apace; Saw the lights and the shadows play, As he wrought, upon his face; For light and shadow, in strange accord, Moved under his skillful touch; He finished his task, and, for reward, The people applauded much.

A Painter sits in the open space, And he works, day after day; We cannot see if upon His face That the lights and the shadows play; But, lo! at the touch of the brush of God The lights and the shadows meet; And all the universe will applaud When the picture is complete.

FIGHT OR FAIL.

BY JUDGE E. C. FITMAN.

A good cause will not conquer without good soldiers. Let us not be deceived. The liquor traffic will not be suppressed by brave words or strong arguments, unless these are backed up by resolute and persistent action.

Simple souls may wonder that such a traffic, the enemy of all good and the ally of all evil, still bids defiance to all assaults upon it; but a hundred years after John Wesley denounced slavery as "the sum of all villainies," it flourished as an "institution," and ruled in Church and in State. Like that in its prime, the liquor traffic is now strong in wealth and political power. It means business! Energy, decision, single-mindedness, are powers in this world, whether arrayed on the side of good or evil. And when these are arrayed on behalf of an interest employing a capital of hundreds of millions of dollars, and an army of employees of hundreds of thousands of men, which holds large and valuable real estate in all business centres and entangles with itself other large pursuits and investments, which controls one great political party almost without resistance and frightens the other whenever its own Diana is seriously threatened, it is surely no easy sentimental contest to which the friends of temperance are summoned.

There are hopeful indications everywhere of awakened interest in temperance issues. Especially do we take heart at the grand popular vote for constitutional prohibition in the States of Kansas and Iowa. It is invigorating to find a mighty moral wave coming East from that part of our country where Dr. Bushnell told us, a generation ago, to look out for "barbarism as our first danger!" And lo! we have now to look westward for this grand forward step in Christian civilization. But wherever this step may be taken, it will be a fatal mistake if we regard the battle as won when it is only well begun. Constitutional provisions will not enforce themselves, nor will even good laws with adequate penalties which may be enacted in pursuance thereof. The execution of the law will demand not only wisdom in the choice of means, but steady, courageous, persistent effort in the face of a powerful, unscrupulous and wily foe. And the battle must be fought under some discouragements. It will require patience to await the settlement of legal questions which we must expect the liquor dealers' counsel to raise. It will require more skill and experience, after the publicity of the traffic has been checked, to procure the evidence necessary for conviction than is always at once available. And as the friends of the law near success they will find that resistance grows fiercer. The political power of the traffic will again be invoked. Timid politicians will dread to see measures "carried too far" — i.e., to the point of irritating the more powerful of the liquor fraternity. And, in fine, unless "the party" are made to dread the votes of prohibitionists more than the votes of the trade and their allies, the movement will halt, and finally the field will be abandoned to free rum. This is not a fancy picture. Thirty years ago the States of Ohio and Michigan placed in their constitutions prohibitions against the granting of licenses, but they were not made effective for the prohibition, or even the restraint, of the liquor traffic; and some years since, the latter State repealed the provision, and in the former State there is now pending a proposition, not starting from the liquor dealers,

for its repeal. Nor, in this connection, must it be forgotten how easy it is to lose ground gained in some swell of popular impulse. Massachusetts, Rhode Island, Connecticut, New York, Delaware, Michigan, Indiana and Minnesota have all had and lost prohibitory laws.

Two duties are now imperative upon the good people of Kansas and Iowa, who are rejoicing over their brilliant victories, and in the performance of which they should be assisted in every practicable way by the friends of our cause everywhere. The first is, to sustain and increase an intelligent public sentiment upon the subject of temperance by the remitting use of all educational agencies, especially the pulpit, the platform and the press. The latter agency should be emphasized because it is most likely to be neglected. Every store-keeper should find on his counter, and every farmer should be able to read by his winter fireside, the thoughtful publications of the National Temperance Society upon the varied aspects of this question. But this alone is not enough. This right public sentiment must be organized for effective action at the ballot-box. Laws are not only to be made and upheld, but men are to be chosen to execute them who believe in them, and who shall feel that they were chosen for that very purpose.

Coming nearer home, let us ask, What do the men of Massachusetts propose to do? Years ago, "Warrington" wrote, in reference to a third party, that he "hated to see a brave man trying to rally a set of fellows who will not rally." In the opinion of many this experiment has been tried long enough. But what courage have those shown who have believed in making the fight for prohibition inside of the Republican party? The manner in which, of late years, they have been laughed down, browbeaten, gagged by grossly unparliamentary rulings, and finally put off with resolutions of unmeaning chaff by their conventions, is a humiliating record.

Fortunately, we have this year, as the Republican nominee, a firm and conscientious prohibitionist, who will, we believe, have the courage of his opinions at all times. But the legislature demands careful attention. Are our friends ready to attend the caucuses, with the plain declaration that it is with them a matter of conscience not to be responsible for the dram-shops of the State; and if their protest against the selection of license candidates is unheeded, to make that protest effectual by the defeat of such candidates at the polls?

At the late convention in this State, over which President Seelye presided, he made this noteworthy declaration — that the claims of prohibitionists should "be recognized and obeyed by the political parties of the day, or else they shall be trampled under the feet of the nation which they refuse to serve." Brave words these! Alas! we have heard such before. Will they ever be translated into brave deeds? "Faith without works is dead."

"PRAYING ALWAYS."

(Twenty-fifth Anniversary of the Fulton Street Noon Prayer-meeting.)

BY CHARLES PRINCE PEIRCE.

On Saturday, Sept. 23, 1882, in the Middle Dutch Church, corner of Lafayette Place and 4th Street, New York city, the twenty-fifth anniversary of the Fulton St. daily prayer-meeting was celebrated. The day was gloomy, and at the hour of the meeting (12 o'clock noon) came one of those severe showers which characterized the recent long storm which drenched New York and the country. Nevertheless, quite a large number of friends and *habitués* of this hal-lowed institution gathered together to commemorate the foundation and establishment of the meeting, which twenty-five years ago, commenced in a memorable half-hour of prayer, in which the now venerable and beloved missionary, Mr. J. C. Lanphier, was the only participant. The influence of those silent moments has gone out through the world, and the missionary still stands at his post, silvered with years, but "fervent in spirit, serving the Lord" each day in connection with this blessed work, which

an evening paper calls "a curious incident in the local history of a city like New York," but which hundreds regard with tender emotion and grateful thanksgiving as the work of the Lord.

The exercises were conducted by Rev. Talbot W. Chambers, D. D., of the Reformed (Dutch) Church, who opened the meeting by reading a Scriptural selection from the 6th chapter of Ephesians; and after prayer, in an introductory address, he gave a brief sketch of the influence and blessings which had gone forth from the noon prayer-meeting. Some remarkable features of the meeting, he said, were the sympathy between Christians of different names and nationalities, meeting together on this common ground; that the meetings were the same to-day as twenty-five years ago; that they were still under the same auspices; that they had not degenerated, and the attendance and interest had not diminished. The blessing has come in keeping up this essence of all Christian religion — "the communion of the living God with us." Religion lives by the practice of such sweet communion and prayer," as is exemplified in this meeting.

Rev. Thos. W. Conway (Baptist) was then introduced, and recited some of his personal experience in connection with the meeting in its early years. Among his richest blessings were those springing from contact with this means of grace.

He said that, during the war, while a chaplain in the army, he sought interest in the prayers of Fulton St. for the work in his regiment, which resulted in many of his soldiers enlisting under the banner of the Cross. He spoke, also, of gracious work in New Orleans among his associates in educational work; and again he was blessed in bringing the case of a noted politician and congressman to this hour of prayer. He closed by expressing a hearty interest in the progress and welfare of this work.

Rev. W. F. Crafts (Congregational) related an incident in illustration of the value of prayer in supplementing Christian work and preaching: A little boy whose father and mother had been away from home, met them as they returned, and in great excitement exclaimed, "O father! father! we have had a fire at our house, and we put it out." "What did you do about it, my son?" asked the father. "Well," said the boy, "you see John got the water, and Jane put it on the fire, and I said 'Amen.'"

We want,

said the speaker, the preaching brought to us, and the money poured out to carry on the work, but we need, also, the prayers, the amens.

The Chinese give the definition of "ameu," which expresses it quite rightly — "Heart wishes it exactly so." This meeting has tested prayer, and is strong argument against unbelievers. We have had answers to our prayers, and have received what we have asked for, and often more than we have expected.

Rev. J. S. Chadwick (Methodist)

followed, speaking of the pleasure of historical study, and stated that the study of the history of prayer was a grand one. Here we speak of what God has done through human agency. The record this meeting gives of human effort combined with Divine power, is unparalleled. God allows His people to work with Him in evangelizing the world, through such means as this. This prayer-meeting is a history of co-operation — a history of united prayer, in which North, South, East and West have joined, a history of gracious results, the evidences of which are all about us, and angels have recorded them.

Rev. A. A. Reinke (Moravian)

then spoke of this as a day of glad jubilee — a birthday anniversary known all over the world. This meeting had been owned and blessed by the Saviour for twenty-five years. We bring gifts in expression of human friendship on the birthdays of our friends; let us to-day bring a garland of Christian love in memory of these years, and raise a memorial stone upon the four sides of which shall be inscribed: "Hitherto hath the Lord helped us;" "We are not worthy of the least of all Thy benefits;" "What hath God wrought!"

"The Lord is at our right hand." The scoffs and demonstrations of scientists and philosophers cannot, he said, efface the testimony of hundreds who prove the blessing of daily prayer.

Rev. T. De Witt Talmage, D. D. (Presbyterian), called this occasion "the silver wedding of Fulton St. prayer-meeting" — twenty-five years married to the best affections of the Christian Church. He said that ten minutes allowed no time to recount the blessings of so many years. He would only offer congratulations, and shake hands. First, he would shake hands with Dr. Chambers (the leader), who had done so much in early years for this enterprise; next, with Mr. Lanphier, the founder of the meeting, for no one was more deserving of our love; again, with the old Dutch Church which opened its doors at the outset, and still kept them open in its support. He would also shake hands with all denominations, who met in common within its walls; and quoted with much warmth, "Blest be the tie that binds our hearts in Christian love." He honored this meeting because it was revolutionary; it had changed all our prayer-meetings, and made them bright, happy, useful services. "It had cut off prayer at both ends and fired it in the middle." He favored short prayers; Bible prayers were all short prayers. He illustrated the swiftness of prayer in its effects by happily-chosen incidents.

Hon. Wm. E. Dodge made the closing address, and said he was reminded, as he came from his country home, to attend this service, of the dark days of 1857, when this institution was founded. As the clouds were thick and dark to-day, so then in the financial world dark clouds obscured the vision, and panic and distress stared all in the face. Bro. Lanphier took up the work, business men prayed, and God lifted the clouds. He recounted the temporal blessings that followed to Christian merchants, and the great prosperity that had come to the country. He urged the necessity of prayer in success, even more than in adversity.

"What shall be the record of the next twenty-five years?" he asked, and referred touchingly to his own silver wedding and to his more recent golden wedding. He thanked God that He had been a hearer and answerer of prayer to him, and prayed that the mantle of the founder of Fulton St. prayer-meeting might in the coming years fall upon one worthy to receive it.

After prayer by a lay brother, the exercises were closed with the benediction by Dr. Reinke.

OHIO METHODISM.

BY PROF. S. P. UPHAM, D. D.

A recent visit to the great State of Ohio, in the interests of Drew Theological Seminary, has given to me new and broader views of the power and influence of our church in the West. The notes of a few "impressions" may not be uninteresting to the readers of the HERALD.

Leaving New York on Friday,

Sept. 8, I reached Dayton, the seat of

the

CENTRAL OHIO CONFERENCE.

Bishop Warren filled the chair, and presided with great dignity and urbanity. The Bishop looks not a year older than when he preached to delighted crowds from the pulpit of Trinity Church, Charlestown. His voice had the same compass and richness, and his sermon, on Sunday morning, had the old-time felicity of expression, beauty of illustration, and depth of thought. He is producing a fine impression upon the church everywhere. He goes through with the routine work of a Conference with sufficient dispatch, yet does not create the impression of undue haste, while the bumblest preacher finds in him not simply "chief minister," whom he has promised "reverently to obey," but a brother with a warm heart.

The Central Conference is composed of a noble body of men, most of them in the prime of life. Its territory embraces some of the best counties in the State. The chief city is Toledo, where the Methodist Church holds a commanding position among the forces of Protestant Christianity. Indeed, throughout all the region covered by this Conference, Methodism is a power every way. It holds a high social position, but it is found on the right side of every moral reform.

Such a service was a good preparation for the sermon, which was preached by Bishop Bowman. His subject was, "The Pearl of Great Price." In much physical weakness, and with great simplicity of language, he discoursed delightfully upon the supreme excellence of our holy religion.

There were passages in the sermon of rare beauty and eloquence. It was "preaching, with the Holy Ghost sent down from heaven." The Gospel

pure, simple, warm, came to all minds and hearts "with much assurance."

I am glad to say that the health of Bishop Bowman has greatly improved. He is able to do his full share of episcopal work, although he has not yet entirely recovered from the effects of his severe and protracted illness.

The business sessions of the Conference greatly interested me. There was no lack of talkers, almost every motion eliciting considerable discussion.

The old men of the Conference

freely mingled in the debates, while

the young men were by no means behind

their seniors in "throwing light" upon the many questions, local

and general, which came up for consider-

ation. I failed to discover one word which

savored of acerbity. They were

Christian ministers met to counsel in

reference to the great and common inter-

ests of the church, each man having

an opinion, which he did not hesitate

to avow and defend; but all were pos-

essed of the spirit which "thinketh no

evil." The retirement from the active work of the itinerancy, after fifty

years of faithful service, of Dr. Gran-

ville Moody, was very affecting. The Doctor did not dare to trust himself

to extemporaneous speech in making

his request to the Conference, so he

read a paper, which was, in its way,

a perfect gem. He briefly recounted,

in his own inimitable style, the labors

and triumphs of the half-century passed

since he joined the "old Ohio Confer-

ence;" spoke of his peers, most of whom

have ascended; declared his unyielding

love for the brethren and his unshaken

confidence in the doctrines and polity of Episcopal Methodism;

and then, overcome by emotion, asked

that his name might be placed among

the supernannites of the Conference.

The request was granted, and a com-

mittee, composed of the leading

men of the Conference, was appointed

to draw suitable resolutions expressive

of the esteem and love of his brethren.

The Doctor goes to Iowa, and, to use

his own language, "intends to grow

up with that new State."

I noticed quite a sprinkling of New

England men in the Conference —

Drs. Rust, father and son, Dr. Dustin,

and Dr. Payne. Dr. H. B. Ridgway,

formerly of Portland, and well known

in the East, goes from very successful

pastorates in Cincinnati to a profes-

sor's chair in Garrett Biblical Insti-

tute. He carries with him, to his

new field of labor, the affection of his

brethren, who readily recognize his

pre-eminent fitness for the work to

which he has been assigned.

Dr. R. H. Rust, late president of

The Sunday School.

FOURTH QUARTER. LESSON IV.

Sunday, October 22. Mark 14: 32-42

BY REV. W. O. HOLWAY, U. S. N.

THIS AGONY IN THE GARDEN.

I. Preliminary.

1. GOLDEN TEXT: "Surely He hath borne our griefs, and carried our sorrows" (Isa. 53: 4).

2. DATE: A. D. 30, the night before the Crucifixion.

3. PLACE: Gethsemane.

4. PARALLEL NARRATIVES: Matt. 26: 36-46; Luke 22: 39-46.

II. Introductory.

"After singing a hymn, they went out;" but one was missing from the twelve, as Jesus led His followers forth into the silent moonlight, and down the steep declivity towards the olive grove of Gethsemane; and another had just been checked in his boastful declaration of willingness to follow His Lord to prison or to death by a prediction of a speedy and threefold denial. Even the three selected to watch with Him while He retired to pray, grew drowsy with excess of excitement and grief, and so far as human comfort could avail, Jesus was compelled that night to tread the winepress alone. The movements of the traitor were fully known to Him. He and a very small number in the Sacred宗派 are ardent that they can be index to all that is illustrious and will be divine. It does no volumes to shaken the mind and affection, give afford topics to develop into full

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riosity was greatly excited. The public prints amusingly recorded the progress of the consecrated craft. "Is it not funny," said one editor, "a religion that rides on the water?" A wealthy Christian brother hired the side of a high wall on a conspicuous street, and in letters, some of them two feet long, printed the most sententious and impressive warnings against liberalism and lust. Infidelity may be arrogant in our day, but piety is neither asleep nor dead. Christ still lives, and the church has not lost the inspiration of His incarnation, death and resurrection. The world will yet be His.

— Dr. C. C. McCabe has prepared a new book of music for social religious services. It is called "52 Hymns of the Heart." Its profits are consecrated to Church Extension and other benevolent objects. John J. Hood, 103 Arch St., Philadelphia, is the publisher. The book looks well; the taste of the compiler in form of music and hymns is unquestioned. It ought to become as popular as "Winnowed Hymns."

— Rev. S. L. Rodgers writes:

"Rev. Ephraim Scott, of Feeding Hills, died on Thursday last at the advanced age of 81 years. He had been long in feeble health, but was at church two weeks ago, and the end was quite sudden. His funeral was a good and useful Christian to the last. His funeral was attended by many clergymen, and others. A biographical notice will appear hereafter."

— Dr. Reid, missionary secretary, just before he started for Europe, on his way to India, wrote a very warm note to Dr. Butler, expressing his satisfaction at the proposed movement of his friends to send the Doctor to India. He would have been particularly glad of his company, and thought his visit would be of essential service to our mission. Several generous subscriptions have already been made. One of our brethren subscribes \$200, and another has promised to add his quota. We trust the desired amount will be cheerful and promptly filled up.

— It is not often that New York magistrates receive deserved compliments for their fidelity; but District-Attorney McLean certainly has won a remarkable one. He has just received a letter from some ward politician to this effect, called out by his vigor in the prosecutions of lotteries:

"The Anti-Saloon police-shops have elicited a unanimous indignation among the 20,000 or 40,000 voters who are in the habit of playing in the lotteries in this city alone, and cannot fail to have a disastrous effect on the Democratic cause at the next election. This is the case for many others, and it is a well-known fact that no one who has offended the electors in this way has ever been re-elected to any office."

We greatly misjudge the man, if this letter does not prove an inspiration to a fresh and even more vigorous campaign against these impudent law-breakers, whatever may be its effect upon a party with such unfortunate constituents.

— Miss Kate Sanborn, of Smith College, issues for her classes a series of neat and useful literature charts, published by James R. Osgood & Co. They are called the "Round Table Series," and give, in a form to impress the memory, the central and most conspicuous writers and characters in the different ages, from the Christian era down to the present time; and lists of writers upon the different ages, and suggestions and questions for examination, are added. The arrangement seems skilful and useful. From the same House and writer we have a neat ornamental portfolio, its leaves united by tasseled silk, entitled "Grandma's Garland." It contains appropriate and charming articles, original and selected, illustrating its familiar theme, from such writers as Lucy Larcom, Rose Terry Cooke, Edna Dean Proctor, Marion Harland, Julia C. R. Dorr, etc. It proves a pretty gift-book for any season.

— Rev. W. A. Gardner, formerly of the Theological School, Boston University, is now laboring with much success as an evangelist in Southport, Eng., having spent four weeks in Liverpool in several of the Methodist churches. The *Primitive Methodist* speaks warmly of his services.

— Rev. S. W. Dike, the corresponding secretary of the New England Divorce Reform League, finds himself fully occupied, having more invitations to make addresses than he can accept. But as his work is with all Christian congregations, it is desirable that our pastors who may desire his services should make early application, that his appointments be made to the best advantage. His address is Royalton, Vt. We hope, too, that our readers will remember the treasury of the League.

W. G. Benedict, 132 Federal St., Boston, is treasurer. Few modern social reforms are more urgent than this movement in behalf of the family.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — Rev. L. Royal, of the Oregon Conference, was introduced, and opened the meeting with prayer. The death of Rev. E. Scott, an aged superannuate of the New England Conference, was announced, and a committee, with R. W. Allen as chairman, was appointed to draft resolutions.

The question of the day, or special address of the

Rev. M. D. Bush, of the

Troy Conference.

capital speeches, the school a copy of a

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The discussion has now

been carried on in the newspapers, and the

newspapers, in a very interesting

the *Christian Advocate*,

assurances of the progress

of the protestantism in Paris and

France, and curious illus-

trations used by godly men in

French eye and turn the

subject. Rev. Wm. C. V-

errell, visited the chief

relief revival services on

to twelve thousand per-

vessel during the cruise

of the services. Religious liter-

ature distributed. Public cu-

Cambridge, North Avenue. — During September one was received from probation, four by letter and five on probation. A deep religious interest prevails. Sept. 17, Rev. E. Burlingham, of Cole- valle, preached two excellent sermons and administered the sacrament in a very impressive manner.

Waltham. — The revival grows under the very efficient labors of Rev. I. T. Johnson and Pastor Packard. The meetings are so largely attended that it became necessary on a recent Sabbath to hold two services, the people completely filling both auditorium and vestry. The meetings are reported the greatest ever held in town.

Gloster, Bay View. — Oct. 1, one was received on probation, two by letter, six baptized, and ten received from probation. The meetings are reported the greatest ever held in town.

Lowell, St. Paul's. — Pastor Weston

shows the comparative figures of Baptists and Methodists and the responsibility of the latter, to whose religious influence is assigned one-sixth of our population. In 1850 in New England the Baptist plurality was 7,000; in 1860 the Methodist plurality was 13,000. It demands corresponding devotion.

Worthington St. — Pastor Whitaker gave, Oct. 1, a very interesting history of the church in his sermon. More than ten thousand souls have been connected with this church since its origin and many thousands have found the converting grace of God.

Highlands. — Oct. 1, at the close of the morning sermon, eleven joined by letter and two on probation. The Sunday-school is large and growing and the pews rapidly filling up.

Auburndale. — Eleven were received into the M. E. Church, Oct. 1 — three by letter and eight on probation.

Amherst. — Mrs. Dr. Wm. Butler favored this church with one of her excellent missionary addresses, Oct. 1.

Springfield. — Honors fall rapidly upon Rev. Joseph Scott, who has recently been appointed the successor of Rev. Dr. Rice as chaplain of Hampden County House of Correction. Dr. Rice has filled the post with rare acceptance.

The Anti-Saloon police-shops have elicited a unanimous indignation among the 20,000 or 40,000 voters who are in the habit of playing in the lotteries in this city alone, and cannot fail to have a disastrous effect on the Democratic cause at the next election.

This is the case for many others,

and it is a well-known fact that no one who has offended the electors in this way has ever been re-elected to any office."

We greatly misjudge the man, if this letter does not prove an inspiration to a fresh and even more vigorous campaign against these impudent law-breakers, whatever may be its effect upon a party with such unfortunate constituents.

— Miss Kate Sanborn, of Smith College, issues for her classes a series of neat and useful literature charts, published by James R. Osgood & Co. They are called the "Round Table Series," and give, in a form to impress the memory, the central and most conspicuous writers and characters in the different ages, from the Christian era down to the present time; and lists of writers upon the different ages, and suggestions and questions for examination, are added.

The arrangement seems skilful and useful. From the same House and writer we have a neat ornamental portfolio, its leaves united by tasseled silk, entitled "Grandma's Garland." It contains appropriate and charming articles, original and selected, illustrating its familiar theme, from such writers as Lucy Larcom, Rose Terry Cooke, Edna Dean Proctor, Marion Harland, Julia C. R. Dorr, etc. It proves a pretty gift-book for any season.

— Rev. W. A. Gardner, formerly of the Theological School, Boston University, is now laboring with much success as an evangelist in Southport, Eng., having spent four weeks in Liverpool in several of the Methodist churches. The *Primitive Methodist* speaks warmly of his services.

— Rev. S. W. Dike, the corresponding secretary of the New England Divorce Reform League, finds himself fully occupied, having more invitations to make addresses than he can accept. But as his work is with all Christian congregations, it is desirable that our pastors who may desire his services should make early application, that his appointments be made to the best advantage. His address is Royalton, Vt. We hope, too, that our readers will remember the treasury of the League.

W. G. Benedict, 132 Federal St., Boston, is treasurer. Few modern social reforms are more urgent than this movement in behalf of the family.

were of an instructive and interesting character, upon themes of the most lively interest to both laity and clergy. Bro. Smith, of Ipswich, wielded, as usual, a keen blade with telling effect, which called out the united forces who equally with him shared in the honors of the day. Dr. Thayer, the presiding elder of the district, was present, and added much to the pleasure and profit of the meeting by his comprehensive views and well-digested remarks upon the doctrines and tendencies of the several themes, and the discussions growing out of them. The meeting was of such an interesting character that it was decided to continue them once in three months, as many of the preachers on the district are unable to attend the Boston Preachers' Meeting. The interest of the meeting was greatly heightened by the presence of a number of brethren from the New Hampshire Conference, who are stationed in the vicinity of Newburyport, and who by essays and addresses greatly endeared themselves to all present.

The ladies of the church and society where the meeting was held, made bountiful provision for all present, in their beautiful vestry, to which full justice was done with many commendations of the taste and skill in the arrangement and variety of the viands. The exercises of the day closed with a vote of thanks to Bro. Ayers, the officers of the church, and the ladies, for the day's entertainment, both physical and intellectual. The day came to an end with a very able discourse by Dr. Thayer, which was greatly admired, and which gave great satisfaction.

Brockton. — The auditorium of the Central M. E. Church, which for some time has been closed for the purpose of refitting, was reopened in the evening of Sept. 27. Rev. D. A. Jordan preached an able sermon on 1 Cor. 4: 20 to a large and appreciative congregation. The auditorium would hardly be recognized, so much has it been changed in appearance. The floor has been handsomely carpeted and harmonized in color with the walls and ceiling, which have been greatly improved in appearance. The pews have been repainted, varnished, and upholstered in crimson. From the centre of the ceiling hangs a fine brass chandelier of elegant design, while brackets surmounting by ground glass globes are placed at short intervals about the walls. The frescoing in the rest of the pulpit is fine, with appropriate inscriptions. The vestries and vestibule have also been repainted, tinted and in part carpeted. In fact the whole interior of the church has been renovated and greatly improved. The major part of the expense has been provided for. The ladies deserve great credit for their part in the work, for they made provision for the carpet and chandelier. Of many a lady in our churches it can still be said, "She hath done what she could." October 1, fine congregations were in attendance during the day and evening. At 1:30 P. M. the pastor preached on Matt. 17: 4 to a large and appreciative audience. At the communion service two were received, ten were received in full from probation, and three by letter. The evening service was excellent, with two inquiries.

MAINE.

Rev. Walter Canham and his young bride are finding a warm place in the hearts of their people at Livermore. They have recently been made the recipients of a donation which filled the larder of the parsonage, and left \$25 in money. A handsome tea service, silver pickle jar and silver castor were among the presents to the pastor and wife.

Chichester Falls. — Fourteen have been baptized since July 1. Eight have been received on probation, three into full membership, and two by letter. The ladies are furnishing the new parsonage recently leased for a term of years at 19 East Street.

Florence. — The gospel meetings recently held are highly commended.

Northampton. — We are happy to announce the return, with restored health, of the pastor, Rev. W. H. Meredith. He finds the church in a good spiritual condition and ready for every good work. The handsome chapel at the camp-ground and many other evidences of Christian faithfulness cheer the pastor's heart; so does the hopeful outlook.

Sheffield Falls. — Mrs. Dr. Butler was baptized since July 1. Eight have been received on probation, three into full membership, and two by letter. The ladies are furnishing the new parsonage recently leased for a term of years at 19 East Street.

Roslindale. — Last Sunday was a Waterloo day to this long-suffering church. Its crippling debt, swelled to the colossal figure of \$9,500, was, by a stroke of fortune as grand as it was unexpected, entirely removed. The community at large, under an impression which for eight years had been steadily deepening, that the burden could never be thrown off, had completely ignored the appeal, and only the usual morning congregation met, while the burden of the tithe was still unmet.

Rev. T. P. Adams, of Kennebunk, baptized four persons last Sabbath — five by letter and six from probation. The communion season was one of unusual interest.

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Rev. G. C. Needham, the evangelist, is laboring with great success with the Church of Yahweh in Providence. Fifty children and youth in the Sunday-school sought the Lord last Sabbath. Whole classes were saved, amid the rejoicing of meet and angels.

Rev. S. A. Burns, of Leominster, is now laboring with our church in Phoenix.

X. Y. Z.

NEW HAMPSHIRE.

[Continued from page 2]
readers who seek to make these books of real advantage to them, this work will prove a valuable guide.

From the same house we have, for counting-rooms and computers, an extended *MULTIPLICATION AND DIVISION TABLE*, by Leonard Waldo, S. D., second edition—a very handy chart for all persons having occasion to go over extended products of figures.

The office of the *American Hebrew* sends out, in a neat pamphlet, a collection of a few of the most striking poetic productions of Emma Lazarus. The work is entitled, *SONGS OF A SEMITE*, and contains "The Dance to Death," and other poems. The first is a historical tragedy in five acts, and exhibits rare dramatic power. It includes incidents of the Jewish life, including the publication of the Talmud, and portions of it are rendered with remarkable vigor. The poems fully sustain the already well-known reputation of this accomplished daughter of Israel. They are all of a serious type, full of fire and force, rather than marked by the lighter and more graceful forms of the poetic art. The blood of her people is evidently warm in her veins, and she is proud, as she well may be, of her lineage.

METHODISM AND THE TEMPERANCE INVESTIGATION. By Rev. Henry Wheeler, Cincinnati: Walden & Stowe, Boston: For sale by J. P. Magee. This useful little volume gives a succinct and interesting history of the legislation of our church upon the temperance question, from the declaration of Mr. Wesley against liquor drinking down to the present time. It is a record of which we may be proud, as a people, and a denominational testimony to our broad-mindedness and consistency from the first.

At Watsfield, too, the church has been wonderfully improved. The brown paint has been placed to white. Bro. C. P. Taplin raised the money (some \$225), and it has been economically expended. The last quarterly meeting, just held, was among the best of the season. A good spirit seemed to possess the church, and a revival is apparently near. Pastor and flock are thoroughly united to promote the work.

Brother E. W. Culver, of St. Johnsbury, has been in Lebanon, N. H., to attend the funeral of his uncle, the late Newell Culver, an honored member of the New Hampshire Conference.

The annual convention of Young Men's Christian Associations and churches occurs at Burlington, Oct. 12. H. A. S.

Nantucket. — Bro. Ransom and his people are mourning the loss, by death, after a brief illness, of Bro. O. C. Coffin, who was their leading man in almost all respects. He was a man for a pastor to lean upon, and he was honored and loved by the whole community. This town is looking up. More than two hundred building lots have been sold at Surf Side, and about thirty cottages are under contract to be built before next summer. Not all these are at Surf Side.

West Falmouth. — Bro. Hatfield gives the people a good sermon every Sunday. Otherwise church work is very quiet.

Falmouth. — This old church has been without a pastor since Conference. An earnest man, without a family, can find a pleasant and hopeful field here. The presiding elder will be glad to learn of such a man. His address is Taunton, Mass.

East Falmouth. — The services of Bro. John McVey are enjoyed by the people. He finds now and then one seeking Jesus, but there is pressing need of an old-fashioned reformation throughout this town.

Chilmark. — Bro. Sherman reports good Sabbath congregations and very interesting social meetings, with eight or ten seeking the Saviour.

North Tisbury. — The fishing season is just closing, and the people of this pleasant little church are getting home and into working order for the winter.

Bro. Washburn is looking for good times.

SHREVA.

VERMONT. — On the 20th of September, 1796, the New England Conference met at Thompsonson, Conn. At the conclusion of this Conference, Nicholas Sneathen was read off for Vershire circuit. Two years before, a preacher was appointed to Vermont, but for some reason never came to the State. Sneathen was the first Methodist preacher who came to Vermont to stay, and Vershire the first circuit. On the 20th of September, 1882, your correspondent and Bro. J. R. Bartlett, of Barre, visited the old historic ground, and identified the places where the first services were held and the first meeting-house built. Capt. W. T. Jackson, now residing in Canada, was born in the neighborhood of the first church, and his father's house was the "Methodist tavern" of those early times. He is now ninety-one years old, remarkably well preserved, remembers distinctly the more important facts of those times, and is, probably, the only man alive who was an eye-witness of the thrilling scenes attending the introduction of Methodism into our State. He is on a visit to his old home, and so we took advantage of the opportunity to visit the first battle-fields of Methodism in this region. He was five years old when Sneathen held the first service, in the house of John Langdon. He remembers distinctly and describes accurately Nicholas Sneathen, Ralph Williston, Joseph Crawford, Bishop Whatcoat, John Brodhead, the Langdons, etc. He took us to the spot where John Langdon's house stood, in which the first services were held—it is now a potato patch; he showed us the field, which at that time was a beautiful maple grove, in which Bishop Whatcoat held a quarterly meeting, and ordained James Langdon a deacon. We stood in the barn—the identical building—in which John Brodhead held a quarterly meeting when presiding elder, at which Martin Ruter, after a wonderful blessing received in exhortation, resolved to devote himself to the ministry. He showed the spot on which the first church was built—it seemed like hallowed ground. Capt. Jackson will, probably, never visit these places again; and we thought it worth while to make sure of some things while there was opportunity. These facts can now be authenticated, and passed down to other generations; and who can tell what thrilling interest may some time gather around these historic places! Brother Bartlett took several very interesting anecdotes from the old gentleman concerning those times, which he will doubtless give to the public some time.

This subject is one of great importance, and deserves the attention of those in charge of this great interest of the church.

MASSACHUSETTS. — **NEW BEDFORD DISTRICT (N. E. S. Conf.)**

Wareham. — The hope-for-increase of business at East Wareham is yet in the future, with but slight grounds for continued hope. Church work, also, has been very quiet during the summer.

Monument. — Bro. Hinckley and his people are busy in getting plans and raising money for the long-needed improvement of their house of worship. It is proposed to put on two good rooms in the rear of their present house and to build a new front, with, possibly, new pews and a bell. Many useful members of churches in distant towns and cities were trained in this Sunday-school or converted in this house. Let them now remember their old home with a generous subscription.

Vineyard Haven. — The attractions of Cottontown City in the summer greatly interrupt church work here, yet this summer has been quite as good as usual.

Middleboro. — Brother Hunt gives a cheering report. Since camp-meeting there has been a decided increase of religious interest. The recording steward reports the financial condition better than for years past.

South Middleboro. — The parsonage has been put in good repair, and is, with its garden, orchard and wood-lot, a very comfortable home for the pastor. Social meetings are good, and, altogether, Bro. Snow and his people are having occasion to go over exchanged products of figures.

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We have, to be used as a permanent record, the following statement from the *Methodist Magazine*: "The tide of summer visitors has ebbed away and left the people in good condition for their winter's work. The church has been saddened by the loss of their pastor, Rev. F. O. Holman, whose failing health compelled him to leave. He was highly esteemed by the whole community. Many prayers are offered that returning health may enable him to pursue the work for which he is, otherwise, so well qualified. One goes, and another comes. Rev. G. J. Switzer, who left New Bedford more than a year ago, followed by the fears of his friends, that he would never preach again, has recovered his health and takes Bro. Holman's place.

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INDIAN WOMEN. — Of the university at Denver has organized an Industrial Association for the purpose of instructing the young

men and women at the expense of the university at Denver.

Bro. Holman, who has given much time to the cause, and has been elected by the Board of Directors as consulting

agent of the winter home in New York, who is said to possess a sum of \$10,000, to be used for the support of the young women at the winter home in New York. Her sales are said to be \$10,000.

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church at Athens, and at Cambridge, both the building will be made almost as good as new. The last quarterly meeting was a good one, attended by Bro. H. F. Austin of Bellows Falls. Bro. Davenport's people will rejoice in his recovery. We hope he may be stronger than ever.

Brother O. D. Clapp is greatly improved in health, and has gone to Saratoga to spend some time with friends.

South Middleboro. — The parsonage has been put in good repair, and is, with its garden, orchard and wood-lot, a very comfortable home for the pastor. Social meetings are good, and, altogether, Bro. Snow and his people are having occasion to go over exchanged products of figures.

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[ENTERED AT THE POST-OFFICE, BOSTON,
MASS., AS SECOND CLASS MATTER.]ZION'S
HERALD.

WEDNESDAY, OCT. 11, 1882.

To despise other men is evidence of Pharisaism, and of one's neglect to cultivate the better side of one's nature. Hence Wordsworth wrote,—

"He who feels contempt
For any living thing, hath faculties
Which he has never used."

The surest, yea, the only way to exclude scorn from one's heart, is to fill it with that divine charity, that spirit of heavenly love, which vaunts not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil, suffereth long, and is kind. Beautiful charity! Earth would be heaven itself if it reign over all the sons of men!

That pastor who consents to the admission of members to his church with an understanding that they can continue to indulge in worldly amusements, is guilty of conniving at the corruption of his church. He lowers the standard of Christian living which requires believers not to consent to, but to "crucify, the flesh with the affections and lusts." That minister who told a young lady that if she could conscientiously gratify her passion for dancing, he would not object to her joining his church, taught another gospel. The lady did join his church; and then danced more than ever before. But was she a believer after the pattern of those to whom Paul said, "They that are Christ's have crucified the flesh with the affections and lusts?"

The parable of the good Samaritan was a new revelation to the Jews, in that it gave a new and undreamed-of meaning to an old commandment. With them the term "neighbor" had been a synonym for Jew. Christ made it equivalent to "every man." In the light of our Lord's interpretation, "Thou shalt love thy neighbor as thyself" is indeed an exceeding broad command, including the fulfilment of every obligation which each man owes to all other men. What it implies is concisely stated by our Lord Himself, where He says: "Whatever ye would that men should do to you, do ye even so to them." Oh, world! when all men will put this beautiful law into their lives.

Christianity has the one law of human progress—is the one law of human progress. The church must go forward, or die. It cannot stand still and live. It must always be doing better than it has been doing. The standard of yesterday is never high enough for to-day. The doing of yesterday has lifted the church up and enabled it to see a broader application of Christian principle and so required a higher standard and given power for better living. This law of progress adds to faith virtue, to virtue knowledge, temperance, patience, brotherly kindness, godliness, charity, and evermore shows a diviner significance and broader application of each of these principles. It is a law of individual progress, and of race progress by individual growth. It requires every man to better himself, to strive at the highest he can see. Its enough, its limit is beyond. To grow up into Christ, our living Head, in all things, sums up the infinite possibilities of the soul, and fixes the standard of individual attainment.

It is the exalted privilege of believers to enjoy "fellowship with the Father and with His Son, Jesus Christ." This fellowship implies, among other things, that as the Father and Son purpose the purity of believers, so believers are strenuously bent on the attainment of that purity. Thus their aim meets the Divine purpose, and is the link of this sublime fellowship, is essential to it, and is so inseparable from it that John solemnly affirms, "He that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him." What, then, can be said of that man who while professing "fellowship with the Father," does deeds which heaven condemns, omits duties which Christ enjoins, and frequents places into which his Lord would not enter? In the old Jewish Church the prophet Amos asked such disobedient souls this pertinent question, "Can two walk together except they be agreed?" The Christian professor who knows that his walk is not in harmony with the will of his Master, needs to press a like inquiry upon his conscience,

saying to himself, "Since my life does not agree with my Lord's desire to make my soul pure, can I be in fellowship with Him?" If his conscience be not hopelessly seared, its response will be an emphatic, everlasting No!

A distinguished foreigner who visited this country some months ago, and attended service in a large number of our prominent churches, remarked that he had rarely heard confession of sin as a part of public prayer, in this country. It is to be feared that this omission is by far too general, and also that the omission is but a symptom of an unhealthy spiritual condition. We do not confess sinfulness which we do not feel, and we do not feel sinfulness because we have not carefully thought of our spiritual condition. Perhaps the neglect of confession as a part of public (it also, omitted in private) prayer, tends to forgetfulness, and so aggravates the disease out of which it springs. The stern old Calvinists, if they did take too low a view of humanity and too harsh and hard a view of God, had at least this merit—they never forgot that they were sinners, nor failed in public prayer to confess the sins of the people. The pulpit, in deference to the scientists, is giving up prayer for material blessing—the safe voyage, the needed rain, the fruitful season, the staying of pestilence, and the recovery of the sick. If, now, on the other hand, the liberal view of the goodness of human nature leads to the omission of confession, we shall soon have nothing left of prayer but poetry and platitudes.

THE TRUE MEASURE OF SPIRITUAL LIFE.

We were struck, the other day, with the different estimates of the condition of the Unitarian denomination by a very intelligent lay member of that church, one of our leading citizens holding a conspicuous and important official position, and that of Rev. Robert Collyer, as given to a reporter of the *New York Evening Post* and published in that paper a week since. The former gentleman had noticed this as painfully significant, in his opinion—the late accessions to their church had not come from their own ranks, but from the surrounding denominations. Their own people and their children had, in noticeable numbers, wandered away and found their religious homes in the Episcopal and other churches, while their depleted ranks had been, in some measure, closed up by volunteers from other religious bodies. His theory was, that these new recruits came from conscientious convictions; that they could not accept, and had therefore revolted from, the creeds of the orthodox churches, but found intellectual rest and a broader sphere of development in the untrammeled freedom of a liberal faith; while the Unitarian disciples themselves pined for some spiritual nurture which they did not receive; they could not live upon protestations against orthodoxy, upon moral essays, treatises upon the advances of science and civilization, criticisms upon the social aspects and incidents of the hour; they hungered and thirsted for the Word of God and the heavenly bread in which alone the soul can find nourishment. In this way he accounted for the growth of the (so-called) evangelical churches at the expense of the Unitarians and the waning of his own.

On the other hand, the eloquent Dr. Collyer, formerly a Wesleyan local preacher, takes a very optimistic view of the present condition of the same church. He sees, in the growing charity of the hour, a substantial recognition of this church by its orthodox neighbors. His premises were somewhat limited, indeed; he had been invited this summer to preach in a Presbyterian church, and evidently had a good time, which his orthodox hearers, naturally enough, enjoyed with him. In addition to this, he had conducted the funeral services of Dr. Dewey in a Congregational church in Sheffield, Mass., the doors of which would have been closed against the departed minister in his life-time.

All this is a beautiful exhibition of that developing Christian charity which, while it clings with greater tenacity than ever to the crimsoned cross and the great central truths of redemption through Christ, recognizes Christian tempers in others whose creeds are defective, and its own obligation to show forth the gentle and loving spirit of the Master.

But Mr. Collyer closes his hopeful intimations in reference to his own denomination by saying: "There will always be enough to do of the sort of work we have done so long as we are pioneers of the widest and most gracious truth touching God and our human life that has so far been revealed to man; for, if I believed any church had gone ahead of us in this, I should want to rush on after it with many more, and ask to be taken in." That is, probably, the very thing which has induced many from this church, in the estimation of our learned lay

friend, to step out of their chariot and run forward to one before, where they could learn "more of the gracious truth touching God and our human life."

It is uncharitable to ask the very eloquent preacher of the "Church of the Messiah," in New York, if he honestly believes that the Unitarian body in New York, or in any part of the land, is in a better condition to offer the world (or has done it more effectually) a gracious truth touching God and human life, than the Wesleyan Church, which nourished his mother and himself in his early days in England, or the Methodist Church in the United States? Is he prepared to say that the highly intellectual pulpit of his church is more powerful to change the moral aspect of the community than that of his orthodox neighbors? Has Unitarianism any city desolations and abominations to show, which it has been supposed. This journal is the organ of the coming man in France, who is the president of the Lower House—M. Brisson. He is the only competitor of Gambetta, and if he is in favor of active and open opposition to Germany, then all the radical and liberal elements will combine on this question.

It is said that Grévy is sick and discouraged since the late ministerial crisis, and any morning he may take a notion to say farewell to the Elysée, when, doubtless, Brisson, and not Gambetta, will occupy his warm seat. When this shall be effected, the hour will have struck for Germany, for the cloud will inevitably then rise in the distant horizon that will grow into a tempest.

All the journals that are near to the Foreign office and echo its thoughts, continue to preach the glory and might of England, and deride the Sultan, giving to Bismarck all the blame for the latter's fall. This is clearly killing two birds with one stone—gaining England's good will, and making Germany responsible for a failure. *La Paix*, which is understood to be the organ of the Foreign office, declares that England was merely the ally of a prince against his rebellious army, and not a hostile invader of the soil—a doctrine which it learns in the columns of the London Times.

This is a popular view to take of the matter in France because it tallies with the doctrine taught by the French in the invasion of Tunis—that it was simply an intervention on the part of France, with a view to protect the Bey against the rebellion of his own subjects. The result was what all predicted, namely, that France would stay there, as she is doing; and, therefore, logically, France ought not to complain if England in her turn were to find it necessary to remain in Egypt, in the interest of peace and civilization. If England is let alone, by the powers, in Egypt, then France must have the same liberty in all northern and even central Africa; and thus the policy of the two countries may help them materially.

But other Frenchmen are wise enough to see that this concession means too much, for it gives to England new strength for her colonial policy. If she possesses Egypt, she has bridged her whole route to the Orient, all the way from Gibraltar to Bombay—Malta, Cyprus, Egypt, Perim, Aden. All this France might quietly allow, were England not crowding her in another direction, which is the route around the Cape of Good Hope. A fierce struggle is imminent between the French and English in Madagascar. The French claim the control of the island over the English at least, and every mail to France brings hosts of complaining letters about the treatment of the French. But the new ministry is averse to listening to them, because they will not now break with England.

Clemenceau, the leader of the radical Left, complains, in his organ, that this is a policy of letting every one take what he can just now, and call it peace; but it is a peace policy that will end in bitter conflicts. To meet this possibility, it is said that the first measure of the opening session in the French Chamber will be the demand for a credit of six millions of francs for the purpose of lighting the Tunisian coast, building bridges across certain bays, and sinking artesian wells in some of the nearest oases. The plan for these is already sketched, and from this it is evident that they are laid with a view to strategic advantages. In the meanwhile this credit is to be asked for the Bey of Tunis, who is to pay the bills finally, while France does the work. This policy is thus very transparent.

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The element now in the ascendant is not that of peace. A portion of the French press is making political capital out of the Egyptian troubles to stir up feeling against Germany for its part in the matter, in secretly backing the Sultan in his opposition to the military convention with England, and then finally taking the position of peacemaker and intermediary between them. The radical journals find that it pays to keep up the feeling in bringing grist to their mill, and nothing better is to be expected from them. The Gambetta organ especially knows that their chief gains in glory and influence by such policy, and nothing else is to be expected from them.

But it is quite significant to know that the moderate press, such as the *Sidèle*, blow the same horn, proving that the evil lies deeper than has been supposed. This journal is the organ of the coming man in France, who is the president of the Lower House—M. Brisson. He is the only competitor of Gambetta, and if he is in favor of active and open opposition to Germany, then all the radical and liberal elements will combine on this question.

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complications awaiting the next Chambers, which convene the latter part of October, and the weather signals already indicate storms. It will be a miracle if Grévy shall survive them; and the moment he withdraws, a new element of hatred will pass from the latent to the active state in regard to Germany. Brisson, the coming man already alluded to, is a very able man, and too wise to run his head against a stone wall, as did Gambetta, in regard to home policy. He will make his capital on foreign fields.

all this Christian sacrifice and service. How foolish and false all these sneers that we hear at the outlays of missionary money before any portion of it reaches the heathen! The general summaries of the work of the year, and the special papers upon particular fields, which have been presented at the meeting, have been very interesting and inspiring. When it was announced by one of the secretaries that one hundred thousand dollars more would be required for next year than the past, some fifty thousand dollars of it were subscribed at once, amid much devout enthusiasm. This is one of the great apologies for the Gospel. This giving is not natural; it is not a product of the human heart; it is born of the Holy Ghost. There is no danger of the fruits of Christianity while these fruits of the Spirit are manifested. We heartily rejoice in the noble work of the Board, and bid it prayerfully God-speed.

Editorial Items.

We have received and read with astonishment and grief a marked newspaper, entitled the *Southern Advance*, published in Athens, Tenn., by John F. Spence, whom we suppose to be Rev. Dr. John F. Spence, president of East Tennessee Wesleyan University, whose earnest pleas for his college have secured for him in this vicinity very gratifying pecuniary returns. A few weeks since, ZION'S HERALD cabled from the *Independent* the public address of the Methodist Episcopal minister (church North, not South) in the daily paper of an Alabama town, warning colored men against coming to his church, declaring that it was not intended for them, and their presence was not desired—an announcement so brutal and unchristian that we do not recollect ever having seen its parallel. How it strikes the northern Christian mind is made evident by the critic: "Now, it cannot be disputed that the Methodist Church has a good grip upon its ministry; and, in the name of our civilization and Christian right, we hope that this offensives will be passed without some ecclesiastical action?"

But what says the organ of one of the institutions looking for its support, in a large measure, to the Northern Methodist Episcopal Church, in reference to our reprobation of this open, immoral exhibition of an antichristian spirit of caste? It says this: "The sentiment of ZION'S HERALD is a remnant of fanaticism which is rapidly dying out. It would be the organ of the Foreign office, declares that England was merely the ally of a prince against his rebellious army, and not a hostile invader of the soil—a doctrine which it learns in the columns of the London Times.

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—This week our city and State unite in honoring the chief magistrate of the nation with a formal reception. The Webster Memorial Service at Marshfield is the occasion which brings him hither. The Governor calls out the citizen soldiery of the State, and the city proffers a civic reception. Wednesday and Thursday will be public days, giving opportunity of looking upon the fine face of President Arthur.

—The *Easton Index* says of the Northwestern University: "Perhaps at no period in the history of the institution have its prospects been brighter." Its debt is rapidly fading away. President Cummings' administration has awakened the liveliest enthusiasm among both patrons and students. Many improvements have been made in modes of study and conveniences added to the buildings.

—The appropriate and able "Sermon Commemorative of the Life and Character of Rev. Lyman Coleman, D. D.," preached by Rev. Dr. Alfred H. Kellogg, in Easton, Pennsylvania, has been published, by request of the trustees of Lafayette College, of which Dr. Coleman was a professor. He was also an excellent scholar, a man of pure and gentle life, commanding the respect and esteem of all who knew him.

osity was greatly excited. The public prints amusingly recorded the progress of the consecrated craft. "Is it not funny," said one editor, "a religion that rides on the water?" A wealthy Christian brother hired the side of a high wall on a conspicuous street, and in letters, some of them two feet long, printed the most sententious and impressive warnings against liberalism and lust. Infidelity may be arrogant in our day, but piet is neither asleep nor dead. Christ still lives, and the church has not lost the inspiration of His incarnation, death and resurrection. The world will yet be His.

— Dr. C. McCabe has prepared a new book of music for social religious services. It is called "52 Hymns of the Heart." Its profits are consecrated to Church Extension and other benevolent objects. John J. Hood, 1018 Arch St., Philadelphia, is the publisher. The book looks well; the taste of the compiler in this form of music and hymns is unquestioned. It ought to become as popular as "Winnipeg Hymns."

— Rev. S. L. Rodgers writes: —

"Rev. Ephraim Scott, of Feeding Hills, died on Thursday last at the advanced age of 81 years. He had been long in feeble health, but was at church two weeks ago, and the end was quite sudden. He was a happy and useful Christian man. He died under the care of the presiding elder, his pastor, and others. A biographical notice will appear hereafter."

— Dr. Reid, missionary secretary, just before he started for Europe, on his way to India, wrote a very warm note to Dr. Butler, expressing his satisfaction at the proposed movement of his friends to send the Doctor to India. He would have been particularly glad of his company, and thought his visit would be of essential service to our mission. Several generous subscriptions have already been made. One of our brethren subscribes \$200, and another has promised to add his quota. We trust the desired amount will be cheerful and promptly proffered.

— It is not often that New York magistrates receive deserved compliments for their fidelity; but District-Attorney McLean certainly has won a remarkable one. He has just received a letter from some ward politician to this effect, called out by his vigor in the prosecutions of lotteries: —

"The attack upon the policy-shops has elicited the utmost indignation among the 30,000 or 40,000 voters who are in the habit of playing in the lottery in the city alone, and it is a decided success in the Democratic cause at the next election. This has been the case for many years, and it is a well-known fact that no one who has offended the electors in this way has ever been re-elected to any office."

We greatly misjudge the man, if this letter does not prove an inspiration to a fresh and even more vigorous campaign against these impudent law-breakers, whatever may be its effect upon a party with such unfortunate constituents.

— Miss Kate Sanborn, of Smith College, issues for her classes a series of neat and useful literature charts, published by James E. Osgood & Co. They are called the "Round Table Series," and give, in form to impress the memory, the central and most conspicuous writers and characters in the different ages, from the Christian era down to the present time; and lists of writers upon the different ages, and suggestions and questions for examination, are added. The arrangements seem skillful and useful. From the same house and writer we have a neat, ornamental portfolio, its leaves united by tasseled silk, entitled "Grandma's Garden." It contains appropriate and charming articles, original and selected, illustrating its familiar theme, from such writers as Lucy Larcom, Rose Terry Cooke, Edna Dean Proctor, Marion Harland, Julia C. R. Dor, etc. It proves a pretty gift-book for any season.

— Rev. W. A. A. Gardner, formerly of the Theological School, Boston University, is now laboring with much success as an evangelist in Southport, Eng., having spent four weeks in Liverpool in several of the Methodist churches. The Primitive Methodist speaks warmly of his services.

— Rev. S. W. Dike, the corresponding secretary of the New England Divorce Reform League, finds himself fully occupied, reforming the return, with restored health, of the pastor, Rev. W. H. Meredith. He finds the church in a good spiritual condition and ready for every good work. The handsome chapel at the camp-ground and many other evidences of Christian faithfulness cheer the pastor's heart; so does the hopeful outlook.

— Shelburne Falls. — Mrs. Dr. Butler addressed the W. F. M. Society, Oct. 2, upon the work in Mexico. Miss Chapin, a returned missionary from South America, spoke, Oct. 8.

— Florence. — The gospel meetings recently held are highly commended.

— Northampton. — We are happy to announce the return, with restored health, of the pastor, Rev. W. H. Meredith.

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— Roslindale. — Last Sunday was a Waterloo day to this long-suffering church. Its crippling debt, piled to the colossal figure of \$9,500, was, by a stroke of liberality as grand as it was unexpected, entirely removed. The community at large, under an impression which for eight years had been steadily deepening, that the burden could never be thrown off, had completely ignored the appeal, and only the usual morning congregation assembled, though diminished by a number of families who had rather ingeniously shirked the responsibility. A guarantee, however, amounting to a little over half the sum, had been privately obtained, which, under the masterly handling of Rev. D. W. Couch, was, before one o'clock, swelled to \$8,100. The afternoon was devoted to the Sunday school, the superintendent having already asked that \$500 might be assumed in due proportion by the classes. But so great was the enthusiasm, that by the usual time of closing, \$700 had been pledged. The day's doings having been quickly noised about, the evening witnessed a considerable gathering of the general public, astounded by the progress made; and at fifteen minutes before nine the last dollar had been taken, amid the highest tide of joyous feeling which a staid New England audience is able to reach. Every cent is covered by his wife, from the Epping camp-meeting to visit their daughter in Pittsfield, Mass., where he died. His remains were carried to Lebanon, N. H., and laid by the side of a daughter. No doubt an obituary notice will soon appear.

— Somerville, First Church. — At the last communion two infants and two adults were baptized, two were received in full, and two by letter, and in the evening there were two seekers at the altar.

— Flint St. — On Thursday evening, Oct. 5, an excellent concert and literary entertainment was given by the Organ Association. The large vestry of the church was completely filled. Between part first and second of the programme, E. A. Gillett, organist, called the pastor, Rev. A. W. Mills, to the platform, and in behalf of his friends in Flint Street Church, presented him with a handsome gold watch. An appropriate response was made by the pastor. The presentation was followed by loud applause from the large audience.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — Rev. L. Royal, of the Oregon Conference, was introduced, and opened the meeting with prayer. The death of Rev. E. Scott, an aged superannuate of the New England Conference, was announced, and a committee, with R. W. Allen as chairman, was appointed to draft resolutions. The question of the day, on older and later Methodism, was taken up, and addresses were given by Rev. H. W. Bolton, D. D., and Rev. W. McDonald. Dr. S. F. Upham, of Drew Theological Seminary, was introduced, and addressed the meeting on the question before it. The same question was made the order of the day for next Monday, and Revs. H. Olson and Mark Trafton were appointed to conduct the discussion.

— Boston, People's Church. — The heavy timbers for the framing of the roof are now all up and in place. The first covering of jointed boards were all on last week. It will be November 1 before the roof is entirely completed. Rev. J. W. Hamilton has been overworked, but will soon be at his daily duties.

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Cambridge, North Avenue. — During September one was received from probation, four by letter and five on probation. A deep religious interest prevails. Sept. 17, Rev. E. Burlingham, of Colegate, preached two excellent sermons and administered the sacrament in a very impressive manner.

— Waltham. — The revival grows under the very efficient labors of Rev. I. T. Johnson and Pastor Packard. The meetings are so largely attended that it became necessary on a recent Sabbath to hold two services, the people completely filling both auditorium and vestry. The meetings are reported the greatest ever held in town.

Gloucester, Bay View. — Oct. 1, one

was received on probation, two by letter,

six baptized, and ten received from

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prevails.

Lowell, St. Paul's. — Pastor Weston shows the comparative figures of Baptists and Methodists and the responsibility of the latter, to whose religious influence is assigned one-sixth of our population. In 1850 in New England the Baptist plurality was 7,000; in 1880 the Methodist plurality was 13,000, the demands corresponding deviation.

Worthington St. — Pastor Whitaker gave, Oct. 1, a very interesting history of the church in his sermon. More than ten thousand souls have been connected with this church since its origin and many thousands have there found the converting grace of God.

Highlands. — Oct. 1, at the close of the morning sermon, eleven joined by letter and two on probation. The Sunday-school is large and growing and which gave great satisfaction.

J. C.

Auburndale. — Eleven were received into the M. E. Church, Oct. 1 — three by letter and eight on probation.

Ankerst. — Mrs. Dr. Wm. Butler favored this church with one of her excellent missionary addresses, Oct. 1.

Springsfield. — Honors fall rapidly upon Rev. Joseph Scott, who has recently been appointed the successor of Rev. Dr. Rice as chaplain of Hampden County House of Correction. Dr. Rice has filled the post with rare acceptance. He has a worthy successor in Brother Scott.

State Street. — Seven were received into full membership, Oct. 1.

Grace Church. — The semi-annual interest money, \$430, was raised, Sunday, Oct. 1, in twenty minutes. It was collected and the interest paid the next day. Bros. Elijah and Frank Nichols and Wm. H. Smith rendered efficient aid. This society, with heavy burdens, allows no unpaid bills to accumulate. The pastor's claim is fully met and all finances are in a healthy state.

Feeding Hills. — The ladies' festival and lecture recently netted to the church about \$100.

Chicopee Falls. — Fourteen have been baptized since July 1. Eight have been received on probation, three into full membership, and two by letter. The ladies are furnishing the new parsonage recently leased for a term of years at 19 East Street.

Florence. — The gospel meetings recently held are highly commended.

Northampton. — We are happy to announce the return, with restored health, of the pastor, Rev. W. H. Meredith.

He finds the church in a good spiritual condition and ready for every good work. The handsome chapel at the camp-ground and many other evidences of Christian faithfulness cheer the pastor's heart; so does the hopeful outlook.

Shelburne Falls. — Mrs. Dr. Butler addressed the W. F. M. Society, Oct. 2, upon the work in Mexico. Miss Chapin, a returned missionary from South America, spoke, Oct. 8.

W. C. T. U. is a growing power

in the temperature work in Rhode Island. By methods of their own the earnest and devoted women are sowing seed which must result in a joyful harvest. This is all the more certain because of the unceasing watch-care they bestow on their plans.

The sun of \$1,030 was subscribed Sunday, Sept. 17, toward building a chapel in Olneyville by a congregation of about one hundred, none of whom are wealthy. This enterprise is in connection with the Broadway Methodist Church, Providence, of which Rev. L. Goodell is pastor. It intended to lease a lot and put up a cheap building for the present.

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— MAINE.

Rev. Walter Canham and his young bride are finding a warm place in the hearts of their people at Livermore. They have recently been made the recipients of a donation which filled the larder of the parsonage, and left \$25 in money. A handsome tea service, silver pickle jar and silver castor were among the presents to the pastor and wife. A good religious interest prevails in the charge.

Eleven persons were received into Congress Street, Portland, last Sabbath — five by letter and six from probation. The communion service was one of unusual interest.

Rev. T. P. Adams, of Kennebunk, baptized four persons last Sabbath. The interest is increasing at this point. The congregations are large, and the spiritual life of the church considerably quickened.

Rev. R. L. Green, of Great Falls, N. H., made glad his hosts of friends by preaching at Park Street, Lewiston, last Sabbath, in exchange with the pastor.

Rev. S. P. Blake, a superannuated member of the Maine Conference, died, in great peace, at Worcester, Mass., Sept. 10. His remains were brought to North Yarmouth for interment. The funeral services were held in the M. E. church and conducted by Rev. A. C. Trafton, pastor, and Rev. Bros. Covell and Rice. Bro. Blake was a good man, full of faith and the Holy Ghost.

Rev. J. M. Williams, pastor of Pine Street M. E. Church, Portland, has issued a circular letter to his congregation, showing forcibly their obligation to God, and urging the consecration of time, means and example to the service of God. If the letter is thoughtful considered, good will come from it.

The Trinity (Episcopal) Church, Lewiston, which has been several years in process of construction, was consecrated by Bishop Neely, Oct. 6. Rev. Mr. Upjohn, of Augusta, preached the sermon, on Acts 17: 23. The services were very high-church, but they boast

that it was consecrated free of debt.

The annual meeting of the A. B. C. M., held this week in Portland, drew together about six thousand strangers into the city. The interest throughout was up to fever-heat, and culminated

Thursday afternoon with a pentecostal baptism of tears and offerings.

When the secretary, Mr. Alden, stated that the appropriations had exceeded the probable annual contributions by \$100,000, one after another arose in the meeting, doubling their usual annual contributions till nearly the whole of the extra amount was pledged. Port

and thinks it never had such a grand

were of an instructive and interesting character, upon themes of the most lively interest to both laity and clergy. Bro. Smith, of Ipswich, wielded, as usual, a keen blade with telling effect, which called out the united forces who with him shared in the honors of the day. Dr. Thayer, the presiding elder of the district, was present, and added much to the pleasure and profit of the meeting by his comprehensive views and well-digested remarks upon the doctrines and tendencies of the several themes, and the discussions growing out of them. The meeting was of such an interesting character that it was decided to continue them once in three months, as many of the preachers on the district are unable to attend the Boston Preachers' Meeting. The interest of the meeting was greatly heightened by the presence of a number of brethren from the New Hampshire Conference, who are stationed in the vicinity of Newburyport, and who by essays and addresses greatly endeared themselves to all present.

The ladies of the church and society where the meeting was held, made bountiful provision for all present, in their beautiful vestry, to which full justice was done, with many commendations of the taste and skill in the arrangement and variety of the viands. The exercises of the day closed with a vote of thanks to Bro. Ayers, the officers of the church, and the ladies, for the day's entertainment, both physical and intellectual. The day came to an end with a very able discourse by Dr. Thayer, which was greatly admired, and which gave great satisfaction.

J. C.

Rhode Island. — Rev. Wm. Butler, D. D., was present at the Providence Methodist Ministers' Meeting, Sept. 25, and narrated some very interesting facts respecting our mission in Mexico. He preached in the Mathewson St. Church, Sunday, Sept. 24, and spoke in behalf of the W. F. M. S. on Monday evening.

40 Years' Experience of an Old Nurse. — Mrs. Winslow's SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, eases dysentry and diarrhoea, gripes in the bowels and wind-colic. By giving it to the child it rests the mother. Price twenty-five cents a bottle.

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The Family.

OCTOBER.

BY FANNY E. CARD.

October, to me,
Is not melancholy,
But smiling and free,
Or laughing and jolly.
She merrily flings
The nuts from the trees,
And tosses the leaves
On each passing breeze.
Oh, lovely October
Is never so sober
As poets have named her to be!

She gives the reward
Of labor and toil,
You may pluck from the trees,
Or dig from the soil;
You may husk from the sheaves
The rich golden corn,
Or thresh out the wheat
In the bright early morn.
Oh, lovely October
Is never so sober
As poets have named her to be!

That winter is coming
She slyly is hinting;
With colors so bright
The hillside is tinting.
She dresses quite gay
In old gold and red;
With russet and brown
She spreads her low bed.
Oh, lovely October
Is never so sober
As poets have named her to be!

Her pictures are lovely,
Her skies are most bright,
Or dreamy and hazy
With soft, mellowed light,
Like paintings of old
By master hand rare,
Whose beauties unfold
With study and care.
Oh, lovely October
Is never so sober
As poets have named her to be!

Her skies but grow brighter
And fairer each day,
Her gifts but grow greater
As she passes away.
So, as age draweth near,
May our harvest increase;
And our lives growing sere,
Bring honor and peace.
Oh, lovely October
Is never so sober
As poets have named her to be!

Hope Valley, R. I.

SAMUEL HICK.

BY REV. D. NASH.

In April, 1829, the devout Samuel Hick, better known as Sammy Hick, blacksmith of Mickleton, England, visited Easingwold circuit for a few weeks. On the Sunday evening he was engaged to preach at the village of Alne. He arrived in the morning and attended the parish church. At the close of the service he remained in the church-yard, and saluted and thanked the vicar for his excellent sermon. The vicar was a most liberal and Christian man, acknowledging all who love our Lord Jesus Christ sincerely to be his brethren. They conversed cheerfully together until they arrived at the vicarage. He was invited to dine, and a message was sent to inform Sammy's host; they sang and prayed together, then attended the afternoon service in the church, returned and took tea. Afterwards it was a most delightful sight to see Sammy, aged 79 years, supported by the vicar's arm, both going to the Methodist chapel, which was crowded to excess. Samuel preached from Exodus 34:6: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." The vicar closed the service with a most eloquent and fervent prayer appropriate to the sermon, which had been delivered in Sammy's own peculiar and happy manner, full of devotion, with grateful and wise sayings. The service was made a great blessing, and the fruit of it was visible.

In that sermon the preacher gave an account of his conversion and how he had spent his life since in God's service. He narrated what he called a vision, saying, "Soon after I began to work for the Lord, one morning, I lay awake praising God, when an appearance like an angel opened the curtains at the foot of my bed and presented a most beautiful crown. I have never seen anything so beautiful since then. This is for thee, if thou art faithful unto death; then, withdrawing the crown and putting a wee bit of a crown in its place, the visitor continued, 'If not faithful, only this will be given to thee.'" His countenance was irradiated with heavenly delight, as he said in a cheerful and elevated voice: "Friends, do you think I am going to be such a fool as to be satisfied with that bit of a crown, when I can have the fine one by working for it? No! No! I will have the bright crown. I keep the evidence in my heart that our God will give me a crown of glory when I die. Glory, glory, to His name!"

On May 12, Sammy met his old friend and neighbor, Mr. William Dawson, of Barbow, at Easingwold missionary meeting. Sammy raised a sympathetic feeling by his zeal and the relation of his desires to go and be a missionary, keeping himself quiet, unassuming, cheerful, faithful

but his wife would not allow him. Then he said God had given him only one talent, and he was determined to use and improve that talent in God's service. He would not hide it in a napkin, but use it daily. Said he, "God saw proper to give to my friend, Billy Dawson, ten talents, but to me only one. I sometimes tell Billy that I shall only be charged with the improvement of one talent, and he will be charged with the improvement of ten. I tell Billy if he does not improve his talents well, I shall get higher up into heaven with my one talent than he will with his ten. God does not require from a man what he has not, and He will only reward him for the right improvement of what he has."

At the close of Sammy's speech, Mr. Dawson walked across the platform, placed his hand upon Sammy's head, and with the other shaking as if he had hold of a bough, said, in his own dramatic way, "God bless you, Sammy! You are a brown shiller; the Lord has only to shake the bough and you will fall out of your husk." Sammy responded, "Glory, glory, be to God!" The effect on the meeting was wonderful.

On the following day they were both engaged to speak at Helmsley missionary meeting. Unfortunately, when near Helmsley, Sammy acted a little imprudently. To ease himself, he sat aside on his saddle, and the horse was startled. Sammy fell upon the hard road, and the fall produced his death in a few months.

To his immediate attendants he said, "Glory be to God! If I die, I shall sooner get to heaven. I am bound home." He died November 9, 1829, aged 80 years.

In 1851, Aberford church was enlarged. The clergyman, the people of the place, and the Wesleysans subscribed to put a handsome stained-glass window in the parish church near to his grave, to perpetuate his memory. The window represents the "Good Samaritan." Such honor have not all God's saints. Perhaps it was the first memorial window that was placed in a parish church in England to perpetuate the memory of a Methodist local preacher.

GLAD AUTUMN DAYS.
Behold the sculpture of the living God!
The hills in perfect loveliness arrayed,
Whence dark pines their plumes forever
nod,
And spread their shade.

O, standing there, how every sense is fed
With beauty that delights our very soul!
The scene below, where with the sunset red
Broad rivers roll;

Forest and farm, mosaic-like inland;
Fair as a grand cathedral's sounding floor;

The gold of autumn, the verdant shade

Of ground plowed o'er;

The verd-antique of grassy meadows wide;

Each vale a censer filled with perfume

Sweet;

And fern and wild rose for the autumn tute—

All, all we greet!

The fleecy cloud, the wisp of vapor hung

Like bit of wool upon the distant peak;

The standing sheet, the wreath o'er tall rock

Fang,

A language speak.

They tell us that the year her golden crown

And richest, fairest robe is wearing now;

When harvest moon and brightest stars look

down From heaven's bough.

Our hearts o'erbrimming with the song of

praise,

Earth's teeming store, her magic hues we

see,

Till with glad reapers we our voices raise,

O God, to Thee!

Geo. Bancroft Griffith.

A SNOW-BALLED METHODIST.

BY REV. W. H. THOMPSON.

It was a wicked thing to do, but ever since there were boys, such thing have been done, and will be till boys are no more; only we hope the motives will be better, and the results will be less afflictive to others' feelings.

There was lots of fun in it—that is, for us boys, Will, Artie and Tim. Not much fun for Frodsham Jenkins. He was the victim, and victim doesn't generally have much fun. There was another who was a victim also; her name was Sarah Stevens. Frodsham Jenkins expected some day to make Sarah Mrs. Jenkins, and Sarah expected it too. They were well matched—at least so thought we boys; not in size, or eyes, or hair, or tempers (we were too juvenile for such comparisons), but in one particular they were alike, and that was enough for us. The fact is, we were little bigots, incipient inquisitor generals. We had heard that they were both Methodists! We did not have a very distinct idea of what a Methodist was, but we cherished a terrible feeling against anybody that bore that name—a kind of dread-of-a-wild-beast feeling. We inherited it, and breathed it from the atmosphere. We lived at the rectory. "Artie" was the rector's boy brother, some eleven years of age; "Will" was an orphan of twelve whom the rector in the kindness of his heart had taken in to be companion and co-student with Artie; "Tim" was a tall, slim, liveried young man of seventeen, who on a small salary filled the complex functions of footman, waiter, boot-blacker, young-man-of-all-work.

We were all, of course, strict Episcopalian; ours was "the church." The rector's wife, Mrs. A., was a rigid aristocrat in addition to being a very high churchwoman. She kept a full and expensive domestic establishment. Sarah Stevens was the chamber-maid, a

help. It had come to the knowledge of Mrs. A. that Sarah was a Methodist; indeed, that domestic had actually been seen kneeling in her room without a prayer-book, and on occasion was known to retire for such devotions. Frodsham Jenkins was the coachman of a neighboring clergyman, and he also was a Methodist. To our youthful thought there was very little so much to be detected as a Methodist; they were "righteous over much," "schismatical." What that was we didn't know exactly, but it was equivalent to a wild beast, or being "led captive by the devil." So we felt that we had the sanction of heaven in whatever trick we could perpetrate upon these enemies of the church." We did not lack opportunity; the spirit of adventure aided in compassing our purpose.

Frodsham Jenkins interviewed Sarah at the back door, for the schismatics were denied the privileges of the kitchen. Now, fronting the door was a stone wall too high to climb on that side, and on the other side was the graveyard of the church, above the level of the door-yard, thus making the wall a rampart breast high over which we boys could look down upon the couple beneath.

It was the time of Christmas, and being vacation, more than usual liberty was given us in the evening. The choir were to meet at the school-room on the other side of the church-yard and commence the customary Christmas "waits" by singing in front of the rectory, after which they were regarded with hot coffee and pork pies before starting out upon their nocturnal caroling.

In paying for her purchases the exact change could not be made, and several cents were due her, but told him not to trouble himself to get so small an amount, that the goods were cheap and well worth the money she had paid him. The old man's face brightened up again in this transaction, and he expressed his gratitude by saying:

"I thank you, ma'am, with all my heart for this little trade. Business don't amount to much such a day as this; but I have to keep working all the harder, for you see we get hungry this kind o' weather as well as when the sun shines." This was so wet and muddy that I didn't go home to dinner to-day; and trade was so bad that I had to buy an oar, but will be all right now, for I'll go home an hour earlier to-night."

He was again about to start off, when the lady asked him if he would not remain seated by the stove for a few minutes until her return. She then repaired to a lunch room connected with the depot, and soon came back with a nice lunch and a steaming cup of coffee, and asked the man if he would not like a little refreshment before starting out in the cold rain.

He was a look of honest surprise and gratitude beamed in his face! He thanked her quickly, for she seemed too deeply touched by her kindness to say much, and ate the luncheon with a hearty relish. When he had finished he approached where the lady was sitting and said:

"You may be sure I won't forget your kindness, ma'am. It's not often that anybody takes any notice of a poor old man like me; and your kindness has warmed up the feelings of my heart as the coffee did my body. Good-day, and may God bless you all the days of your life!"

The little group of passengers had been silent witnesses of the scene; and as the old man turned to go, a gentle speech from the girl made him stop like one of his picture-books for a boy. But his purchase extended to several articles, and some of the others who had before refused to purchase, now bought quite liberally.

After thanking his customers, the old man went his way much gratified by their liberality.

What a change had come over that room! If a sunbeam had burst through the dark lowering clouds, the effect could not have been greater. The lady, who was plain in her dress and retired in manner, resumed her seat in the recess corner.

The gentleman who had bought the picture-book approached her and said:

"We are strangers, but I want to thank you for the good your little sermon has done me."

She looked at him in surprise as she asked:

"My little sermon, did you say, sir?"

"Yes. I am a minister, and have preached many years, and should be very glad to know that one of my sermons ever had the good that your act of kindness has done."

The lady modestly replied that she had done no more than obey the Golden Rule.

The mental clouds had dispersed by this time, and a friendly conversation sprang up among the passengers.

The time of waiting, that had commenced so gloomily, passed away in the most pleasant and cheerful manner, and we all felt that it was due to the power of one little act of kindness. — *Christians at Work.*

THE POWER OF KINDNESS.

"What a dull, dreary day!" How many times these words had been spoken; and how plainly were they expressed on the faces of the dozen passengers that afternoon. We were to change cars at this place, but on our arrival found that the train was two hours late, so there was no alternative but to wait.

It was a cold, rainy, November day; the streets were filled with mud; and a chilliness and gloom seemed reigning everywhere, even in the hearts and actions of the waiting passengers. No one seemed inclined to talk; so there sat with long, sober faces, thinking what a dull, dreary day.

While we thus sat waiting an old man entered the room, carrying in one hand a cane to support his feeble body, and in the other a basket filled with sundry articles for sale.

He approached the passengers, one by one, commanding the usefulness, durability, and cheapness of his goods, but no sale did he make. One said that he had no use for such things; another that he did not care to be bothered with such articles while traveling; and so on until the entire circuit was made. And the manner of each one seemed to say to the old man that such an intrusion on his part was very unwelcome.

He had turned away and was leaving the room, when a lady, almost unnoticed, before, approached him from a remote corner where she had been reading a magazine. She said, "Please, Sir, let me help you." She first invited him to a comfortable seat, and then selected one after another of the useful little articles, until five or six had been stored away in her basket.

In paying for her purchases the exact change could not be made, and several cents were due her, but told him not to trouble himself to get so small an amount, that the goods were cheap and well worth the money she had paid him.

"I thank you, ma'am, with all my heart for this little trade. Business don't amount to much such a day as this; but I have to keep working all the harder, for you see we get hungry this kind o' weather as well as when the sun shines." This was so wet and muddy that I didn't go home to dinner to-day; and trade was so bad that I had to buy an oar, but will be all right now, for I'll go home an hour earlier to-night."

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MY PRAYER.

BY C. ISABEL ADAMS.

I should die to-night,
What would my record be?
Would there some soul be saved,
Some good done, Lord, for Thee?

Or would I come to death,
Down to my latest breath,
With empty hands? Ah, me!

Lord, grant I may be strong
And brave to dare and do;
Work in Thy vineyard, Lord,
With zeal the whole day through.

This is my prayer to-night,
For I am weak, and eight

Has failed. Lord, keep me true!

His

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Fifteen Months
FOR ONE SUBSCRIPTION.

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If any names have been omitted, please inform, and they will be forwarded at once.

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The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cts. per number.

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A. S. WEED, Publisher,
36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, October 3.

The trial of Arabi Pacha begins to-day at Cairo.

The court of commissioners of Alabama claims will meet in Washington to-morrow.

In the recent political riot at Lancaster, S.C., seven persons were killed and about twenty-one wounded.

General Sherman, acting as Secretary of War during secretary Lincoln's absence, has recommended the pardon of Sergeant Mason, who was convicted for shooting at Guiteau.

The town of Pawtucket, R. I., has declined to accept a city charter.

Wednesday, October 4.

Mr. George William Curtis has joined the ranks of those who repudiate the Republican nomination for New York.

The banquet given by Mrs. Scoville to Guiteau the day before his execution proves to have contained, in a single bud, five grains of arsenic.

Cholera is epidemic in Borneo and Sumatra.

Ex-Gov. Sprague, of Rhode Island, has been refused membership of the Providence Board of Trade.

The 73d annual meeting of the A. B. C. F. M. was opened at Portland, yesterday.

The estimated saving in the appropriation for the Star-Route service is \$2,000,000.

Thursday, October 5.

Miss Adelade Phillips, the famous singer, died yesterday at Carlisle.

During the first nine months of the year 8,075 miles of railway were completed in this country.

It has been decided to create two new provinces in northwestern Canada.

Hon. Alexander H. Stephens was yesterday elected Governor of Georgia.

Friday, October 6.

Arabi Pacha wishes to be tried by Englishmen, to whom he surrendered.

Frank James, the notorious outlaw, has surrendered to Governor Crittenton of Missouri.

Telegraphic communication between Peru and the United States has been established.

The new comet is of short period, and a return of it may be expected in eight or nine years.

The Suez canal is to be improved and enlarged.

The Khedive will give medals to the entire British army engaged in Egypt. Those for the soldiers will be of copper and those for the officers of silver.

The coroner's jury in the case of the Harlem tunnel disaster, find the various railway companies liable for the accident, and their employees guilty of criminal carelessness.

Saturday, October 7.

Seventy-one new cases of yellow fever were reported at Pensacola yesterday; four deaths occurred.

The peace negotiations between Chile and Peru have been terminated, Chile having refused to abate any of her demands.

Sultan Pacha has received a gift of \$10,000 as a reward for loyalty to the Khedive during the late war.

Hon. Alexander Stephens has resigned his seat in Congress, and an election to fill the vacancy will be held on the 7th proximo.

There was a \$150,000 fire in New York city yesterday; twenty-seven buildings were burned at Warrington, Fla.

The Societe Postale de l'Atlantique propose to establish two lines of ocean steamers between Boston and Brazil and Antwerp.

Monday, October 9.

The Tariff Commission has finished its labors in New York, and will meet in Pittsburgh, Pa., to-day.

France claims exclusive predominance in Madagascar, and energetic measures will be taken to compel the Queen to recognize her rights.

The United States Treasury holds \$38,710,643 in legal-tenders for the retirement of national bank circulation.

The Treasury department construes the anti-Chinese immigration treaty as not forbidding the landing in this country of Chinese merchants, travellers, students, etc., they not being laborers.

Mr. George Huntington, his wife and four children, of Amesbury, were capsized in a sail boat in Plum Island river, near Newburyport, on Saturday, and all were drowned.

Our readers will find it for their advantage, to notice the advertisement of Messrs. Joel Goldthwait & Co., 169 Washington Street. This is a first class house and worthy of the confidence of all in want of goods in their line.

ORGANS AND PIANOS. — The Mason & Hamlin Co. whose Cabinet Organs have long been the most famous in the world, have issued a new catalogue, adding a number of new styles to the more than one hundred they have made before. They now furnish an organ with sufficient power and compass for ordinary use, for \$22, from which the prices increase by small additions to \$500, or more.

They received last week an order for one of their largest organs, for the personal use of Dr. FRANZ LISZT, of Pesth, Hungary; than whom there is certainly no more eminent musician living.

This Company have also commenced the manufacture of piano-fortes embodying important improvements, which are said not to have been previously added to their general excellence, but especially to add to its durability. Tests during the last two years are said to prove that they will not require tuning one-quarter as much as has been necessary in pianos without these improvements. The reputation of the Mason & Hamlin Co. is sufficient to insure that they will produce only the very best instruments. — *Christian Work.*

A man of average weight possesses about 28 pounds of blood. All of this passes through his heart in about a minute and a half. Obviously, therefore, any disease of that organ must impair its functions and retard its pulsations. There is a sterling preparation, Dr. Graves' Heart Regulator, which cures all derangements and diseases of the heart.

"They do say it beats the world," Adamson's Botanic Cough Balsam, the greatest remedy for Coughs, Colds, Asthma and Consumption. New trial bottles, 10 cents.

If you feel oppressed, discouraged, or out of sorts, Wheat Bitters will relieve 99 out of 100 cases. It is the great brain, blood and nerve food.

A peculiar virtue in Ayer's Sarsaparilla is that while it cleanses and purges the blood from all corruptions and impurities, and thereby roots out disease, it builds up and invigorates the whole system, and makes one young again.

"Wheat Bitters." A powerful invigilator in cases of weakness and debility, and unequalled in female Complaints. Price \$1.00 per bottle.

Faded articles of all kinds restored to their original beauty by Diamond Dyes. Perfect and simple. 10 cents, at all druggists.

ANNE & H. TUNICLIFFE.

Sick headache, nausea, rising of food, flatulence, seasickness, cramps and pains, hysteria, nervousness, languor, and loss of sleep call for prompt use of SANFORD'S GINGER, "the delicious."

Fruit of the tropic's burning clime, The wondrous virtues, fadeless still, Exert an influence sublime.

In ministering to human ill; And many a pang along our way SANFORD'S GINGER doth assuage.

Skil and patience succeed where force fails." The quiet skill and patient research which brought forth Kidney-Wort illustrates the truth of the fable. Its grand success everywhere is admitted. Disease never comes to us without a cause. And as all good physicians the cause and how well she can interpret it with the working of the great organs. Kidney-Wort enables them to overcome all obstructions and preserves perfect health. Try a box or bottle at once.

IRA G. BLACK, Pres. Worcester Co. M. E. S. S. Union.

SUNDAY SCHOOL INSTITUTE at the M. E. Church, Hudson, Oct. 30-31.

WILSON'S V. 73,000. Industrial, by Rev. J. L. Hartman, 4. Planked, 1. J. "The Trained Student," 80, Address by Dr. K. Peirce, "Character."

FRIDAY 9.15, Devotional services conducted by A. Gould of Clinton, 9.30, Address by the President, Irvin S. Hayes, 10.30, Address by Dr. S. S. Hart, 11.30, "The work of the church," 11.45 (at Dr. Hart's home Preparation), 12.15, "The Highwaymen of the Sunday School," 1.30, "Poetry," 2.30, "The Moral Instruction," 3.30, "The Moral Influence," 4.30, "The Moral Influence," 5.30, "The Moral Influence," 6.30, "The Moral Influence," 7.30, "The Moral Influence," 8.30, "The Moral Influence," 9.30, "The Moral Influence," 10.30, "The Moral Influence," 11.30, "The Moral Influence," 12.15, "The Moral Influence," 1.30, "The Moral Influence," 2.30, "The Moral Influence," 3.30, "The Moral Influence," 4.30, "The Moral Influence," 5.30, "The Moral Influence," 6.30, "The Moral Influence," 7.30, "The Moral Influence," 8.30, "The Moral Influence," 9.30, "The Moral Influence," 10.30, "The Moral Influence," 11.30, "The Moral Influence," 12.15, "The Moral Influence," 1.30, "The Moral Influence," 2.30, "The Moral Influence," 3.30, "The Moral Influence," 4.30, "The Moral Influence," 5.30, "The Moral Influence," 6.30, "The Moral Influence," 7.30, "The 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